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# VASUDHA

A Monthly English Magazine

Special Durga Puja Issue



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## Contents

King's Message — — — — —	1
The Problem of Academic Freedom in Nepal by Prof. Yadhu Nath Khanal — — — — —	2
The Mind of Man by Dr. Jung — — — — —	4
Some problem of Nepalese Economy by Bhes Raj Sharma — — — — —	6
The Highest Observatory in the World by Prof Dhurba Man — — — — —	7
Kathmandu Valley - a hiker's paradise by Keshar Lall — — — — —	10
Life is action by Shakti Man — — — — —	13
The Forest Resources by Bal Ram Pal — — — — —	15
A page from a teacher's diary by Y. S. Pradhan — — — — —	17
Problems of Sports in Nepal by Manindra Raj — — — — —	18
Female Heart by Miss N. Sherchand — — — — —	21
Thoughts of a Gorkha in Malaya by S. N. Bahadur — — — — —	22
On Leaving Home by Siddhi Charan — — — — —	23
The Quest of Wings by 'Suman' — — — — —	24.
Comics — — — — —	29
Film Corner — — — — —	34
Editorial Column — — — — —	36

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## HIS MAJESTY'S MESSAGE FOR VASUDHA



It is indeed a mark of courage for our young students to undertake the publication of an English magazine. The issue of this magazine "VASUDHA" is expected to fill up a gap in the life of the Nepalese students. We hope it will succeed in giving an inspiring as well as constructive trend to Nepalese thought.

## The Problem Of Academic Freedom In Nepal

— Prof. Y. N. Khanal

It seems to me that the time has come in Nepal when we should all consider the problem of academic freedom seriously. During the Rana regime it was not possible even to discuss the problem, and both in theory and practice, educational institutions were then slavishly subservient to the Education Department. While the Department still continues to be in the hands of people who are not willing, for various reasons, to accept the consequences of academic freedom and who still follow the old practice, time has possibly changed, so that we can discuss the importance of the subject. The question has come to the fore, not only because we have and continue to have better experiences for the last seven years and also because the idea of a university is seriously discussed to-day.

In order to appreciate the full force of academic democracy, let us examine briefly the concept of industrial democracy. That there should be an active participation of workers in an industrial management is a belief commonly held by socialists, though it is not clear whether the socialist countries themselves have succeeded in organising industries under workers' democratic control. In any case, industrial democracy is an idea somewhat suspect in the eyes of the liberals.

On the other hand, the concept of academic democracy has a different story to tell. It is rather suspect to the socialists. Educationally advanced, non-communist countries have developed autonomous traditions in

their important educational institutions and these traditions are usually jealously preserved. Older universities like Oxford and Cambridge have retained much autonomous tradition, and in so far as the members of the faculties are effectively responsible for the entire university activities including the administration, the spirit of academic democracy is more fully observed in these institutions than perhaps in more modern ones. Harvard University in the United States had at the beginning some struggle for some time as to who should control the University, the Faculties or laymen; and ultimately passed into the control of a lay board which set a pattern for American University administration. An American university, whether public or private, is governed to-day by a board consisting of laymen who are not associated with the teaching or administration of the University. In the case of a public university, this lay board, being in different ways responsible to the legislature, serves as a liaison between the people and the university.

From the standpoint of the high academic principle it is definitely desirable that a university in Nepal should have complete academic democracy. This cannot be achieved unless the effective control of the university is placed in the hands of the Faculties. I have a feeling (which may be wrong) that the universities of Oxford and Cambridge are less susceptible to the

influence of the British Foreign office in London than are the American Universities from that of the State Department in Washington. Again, nobody should take seriously the canards, started by interested parties that members of the university Faculty are by temperament not likely to be suited for administration. At the present stage of backwardness in Nepal, the university Faculties, it seems to me, should be entitled to a rather great share of responsibility in university administration.

But we must remember that, inspite of the fact that this by far the best method to ensure academic democracy, pressures exerted on the university by modern conditions and a modern state are very great. Oxford and Cambridge were models to both American and Indian universities which, however, have developed into different types. Even modern British universities have developed a pattern different from that of Oxford and Cambridge.

Considering the trends in modern universities, administration in India and elsewhere, we find that there is a profound dissatisfaction with the existing state of affairs. Mr C. D. Desmukh, chairman of the University Grants Commission in India, has given some serious thought to the problems and has indicated that he is seriously disturbed. It is being increasingly realised that, if academic democracy, as practised in Oxford or Cambridge, cannot be imitated elsewhere, more serious thought should be given in putting the Governing Boards and the administrate

of the university on a more scientific basic. It can atleast be made more efficient.

Though the picture is still confused, certain basic are becoming clearer every day. In the first place, the effective Governing Board must be free from immediate political pressures and must not be unwieldy in size. Secondly, as university administration has grown in complexity, thereby demanding specialised administrative experience, administrative posts in the university are being increasingly filled by people of administrative experience as shown by the appointments of such distinguished administrators as Sir C. P. Ramaswamy Iyer and Sir Muldaliar. Finally, within a university three distinct organs of administration are developing, viz., (a) Governing Boards free from internal politics because the Faculties members are excluded and from external politics because the politicians have no direct control; (b) the administrative Branch under experienced administrators; and (c) the Faculties which have complete control over academic matters.

Unfortunately, we have as yet given no serious consideration to the question of academic freedom and democracy in its rear sense. There are some of us who have made it into a slogan when we find it that it pays us in terms of our individual interests. We have so far used the expressions, 'academic freedom' and 'democracy' rather to confuse the people than enlighten them. In practice, even the progressive individuals, students not

# THE MIND OF MAN

—Dr. Carl Gustav Jung

( Dr. Carl Gustav Jung of Switzerland is one of the world's pioneers in this century's science of the human mind. Dr. Jung is internationally known for its trail-blazing contributions to our present understanding of mental illness—which, like other diseases, know no frontiers. Over eighty years old, he is still active as practising therapist and scientific scholar. )

Without doubt we are on the eve of a new age which will pose some difficult questions. To forecast future developments in psychology and in our knowledge of mental disease and treatment, is no easy task. I prefer to refrain from incompetent attempts at Prophecy and to present my opinion as the hopes of a doctor and student of mental illness living in the beginning of the second half of the twentieth century.

The most common disease — the one which therefore poses the greatest problem to the various societies of the world—is schizophrenia. ( Schizophrenia is a form of mental disease in which the patient loses touch with the real world and may develop fantastic delusions. ) The psychology of schizophrenia is still in a rather unsatisfactory state. Not much progress has been made in this still unexplored region since my own studies were published fifty years ago.

Although I have observed, analyzed and treated a fair number of schizophrenics in the interval, I could not carry through a systematic study. Let us look

more closely at this disease and its symptoms, and see why it has defined systematic study.

Schizophrenic symptoms rather resemble what takes place in dreams or states of intoxication. That is, there is a lowering of the mental level—an inability to concentrate or pay attention. The patient misses the connection between the words in a sentence. Finally not only the meaning of the phrase, but also the worlds themselves are lost. Moreover, strange, disconnected and illogical intrusions on the mind make impossible any continuity of thought.

Not many people — because of emotional disturbances of one kind or other — may find themselves less able than formerly to pay attention or to concentrate. They may daydream, for instance. But, their illusion are coherent. The schizophrenic complex, on the other hand, is characterized by a peculiar disintegration of its own representations. The content of illusion are is fragmentized by the fact that the patient — the man having the illusion — has lost the ability for coordinated thinking and speech.

Now the reason there has been so

## The Mind of Man.....

little progress made in the treatment or understanding of schizophrenia is that scientists cannot study disease of itself. They must study disease as it relates to health, as it departs from health, as it differs from health. This is what we lack in the study of schizophrenia. For no known psychological processes—in either normal or neurotic people—parallel in any degree whatsoever the way the schizophrenic fragmentizes the content of his illusion.

We get no clue to schizophrenia, therefore, from more healthy processes. However one may conceive of the peculiar behavior of the schizophrenic complex, its difference from that of the neurotic or normal complex is obvious. Moreover, in as much as we have been unable to discover any schizophrenic complex, I draw the conclusion that there might be a toxic cause. The toxic cause may in turn be an organic and local breakdown. That is to say, a physiological change has taken place because the brain cells were subjected to emotional stress beyond their capacity. Experience with a drug called mescaline and related drugs, definitely encourages the theory that schizophrenic symptoms are toxic in origin.

Looking toward future developments in the field of psychiatry, I suggest that here is an almost unexplored region, ready for pioneering research work.

The search for the specific toxin is a task for clinical psychiatry. For the psychopathologist and for the psychologist of the future, the task ahead is to study the delusions of schizophrenia and their meaning. It is a known fact, which I proved to my own satisfaction fifty years ago, that the disease can be treated — although to a limited extent — by psychotherapy. But as soon as one tries psychological treatment, the question comes up to the psychotic contents of schizophrenia, and their meaning.

Now, as I have said, the contents of a neurosis can be explained by the data of personal biography. But psychotic contents—schizophrenic delusion — cannot. They defy any purely personalistic interpretation.

Indeed, the contents of the psychotic delusion suggests something which the patient didnot personally acquire — but which is rather a part of the collective nature of the human mind. These delusions show an analogy not to ordinary dreams—but to the types of the dreams which primitive people call "big dream." The imagery of "Big dreams" is related to mythology. Such images occur in the lore of primitive tribes in ancient myths — as well as in the dreams, visions and delusions of modern individuals who are entirely ignorant of those traditions.

I am suggesting that beyond the personally acquired contents of the personal subconscious mind of each of us, there is a deeper statum

( Contd. on Page 11 )

## Some Problems of Nepalese Economy

—By Bhes Raj Sharma.

Economically, Nepal is a weak country. Its industry is at an exceedingly low level for the years of Rana Regime never allowed the growth of its Productive force and capital formation outside the political power.

Nepal has no heavy industry to speak of. The textile, food, tobacco, leather, and sugar refining industries are not yet developed at all. Semi-handcraft factories and small workshops, where every thing is done by hand and where only a few workers are employed, predominate.

Foreign capital specially loan and gift from India, U. S. A., and U. K. are playing important role in government activities specially in road construction, Kosi Dam, geological survey, railway construction, and irrigation. Industrial growth in modern line is unknown in Nepal. The country is entirely dependent on imports of all kinds of manufactured goods.

It is a good sign that Nepal Government is taking initiative in business enterprise specially training-cum production center of cottage industry, running a milk refining center at Nala, and saw mill at Rapati.

Nepal has ample resources of forest products, minerals, and various kinds of industrial raw materials. Therefore, it is advisable that she should develop similar industries to feed home market first and then they can easily be exported to neighbouring countries.

The Government of Nepal has just started the activities of the First Five Year Plan and finding of Nepalese Economic Norm is yet to be done. The percentage Income in sectors namely agriculture, service, industries, foreign gift and Government enterprise is not calculated by learned Economic experts from any quarter. The rate of capital formation is very low. The level of the living of the people of Nepal is below the normal. Yet the prospects are many. We have to be sincere in doing hard work and producing more to make our economic life strong and progressive.

Basically, we have to start Economic survey in currency, banking, trade and industries to get correct estimation of Nepalese Pattern of Economic life. The unit of economic measurement is possible only if we can prepare our Economic balance sheet on the strength of the surveys done with the help of the statistics collected and well arranged without any confusion. The constant watch over the Economic growth of Nepal through the eye of Research as to sound or unsound Economic policy to the interest of the country is absolutely necessary now when Nepal is passing through such a rapid change due to the influence of the international activities and policies particularly of U. N. O. Our Medieval type of Economy must be transformed to Modern Economy just to stand on our own footing. But the pattern must be our own since we cannot afford to any other pattern at all.

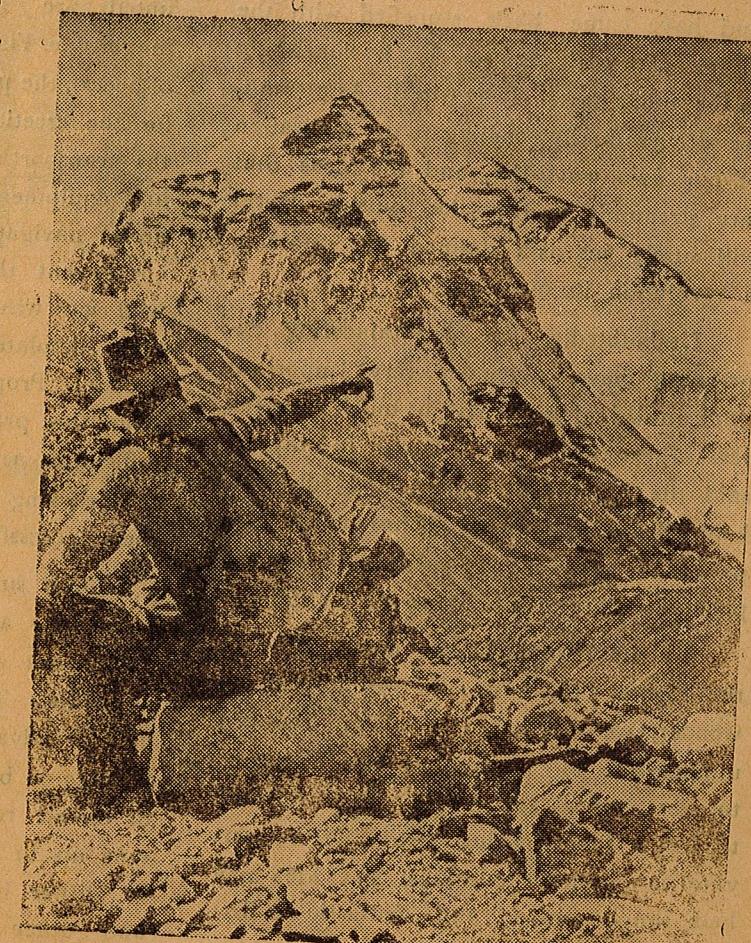
## The Highest Observatory In The World

— Prof. Dhruba Man M. Sc. Ph. D.

The geographical position of Nepal has been responsible for its backwardness. The Himalayas, within whose folds it nestles protects it from the cold dreary winds that sweep over the black desert regions of Central Asia, and helps irrigate it by condensing the moisture laden winds from the Indian Ocean. But, at the same time these very mountains have in the past centuries isolated Nepal from the rest of the world, thus letting it stagnate in ignorance and darkness, absolutely deprived of the salubrious influence of the dynamic movements that from time to time brought about progressive changes in the outside world.

So, what has been the source of life and protection has also been the cause of underdevelopment so far.

In the past Nepal was little known to the world, except to geographers who knew of it as a small country engulfed in the vast expanse of the Himalayas. Of late, however, it has been brought to the lime-light as a result of several mountaineering



expeditions, foremost among which is the successful Everest expedition led by Colonel Hunt, in which Sir Edmund Hillary and Sherpa Tenzing, for the first time in recorded history, set foot on the highest peak in the world. Expeditions are trekking in every year to scale heights so long thought unscalable, and visitors from all over the

world are pouring in, their curiosity whetted by what little they have read in books and come to know from others. On the other hand, people from Nepal are getting more opportunities to visit other countries and have come back stupefied with the glory of the civilization that is flourishing in the other parts of the world. As a result, we are gradually coming to a realisation of our own condition, and the ideas that are streaming in from the outside world will surely act as a ferment for starting a revolution in our mind.

Undoubtedly, the mountaineering expeditions have played a very important part in bringing Nepal in touch with the rest of the world. In a way, it may be said the Himalayas which had till now kept Nepal in virtual seclusion has also paved the way for its salvation from the primitive state it was lying in for so long.

In the Himalayas we have some of the highest peaks in the world, and, no wonder, we are proud of them. This is a unique gift of nature and may be turned to great advantage. It may be possible to locate some of the world's finest observatories on these mountains. The idea may look simply absurd and fantastic at first thought, but let us not forget that nothing is impossible in the world of to-day. When expeditions are being taken out to the polar regions of the earth with a view to knowing more about them rockets are being launched into the depth of space in order to discover new facts about the universe, when new and heretofore unima-

ginable sources of power and energy are being tapped for the benefit of man, it may as well be possible to find observatories on the icy wastes of the Himalayas.

Of course, the difficulties to be surmounted are many and of Herculean magnitude. First of all, there is the problem of access, the preparation of proper grounds for the erection of the observatory, and the transportation of necessary materials and equipment. With modern means of aerial navigation it may be possible to circumvent this difficulty. Secondly, the wild icy winds that perpetually blow over these desolate regions must be taken into account. Proper architectural planning can solve this problem. There will be other difficulties as well, but with a bit of brainracking it should be possible to tackle them successfully.

Once such an observatory comes into being, say at a height of 29,002 ft; the advantages accruing from it will be quite numerous. The high altitude will be a definite advantage in that it will make possible a better study of the heavens and of cosmic rays. Now-a-days, balloons are sent up to an altitude of 60,000 ft. or more to gather information about cosmic rays and other stellar radiations. Although 29,002 ft. is much less than the altitudes to which some of the balloons of to-day rise, yet it is quite an appreciable distance in fact the highest solid spot on the earth and observations made from here are bound to be more informative and interes-

(Contd. on page 28)



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**KATHMANDU'S LEADING FABRICS EMPORIUM,**

# KATHMANDU VALLEY - a hiker's paradise

— Keshab Lal

The stillness of the early morning suddenly breaks. Drums and cymbals echo across the mountains. School boys and girls, farmers and housewives, townsmen and villagers push on vigorously through the wood, their footsteps keeping up with the music, to their objective — the shrine at the top of the mountain.

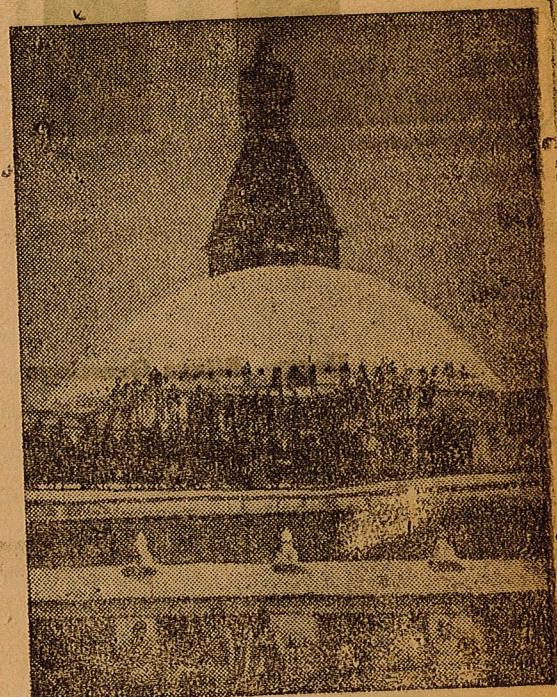
The Nepalese are a race of hitch-hikers. At all seasons of the year they will be found going about visiting the mountains hallowed by the visitation of Manju Shri or one of the prehistoric Buddhas, the spots sacred to Shiva, a scared spring or mountain tarn. Temples abound, scattered in the valley or outside it.

To the hiking enthusiast the Kathmandu Valley offers ample opportunity. To him it is as interest a place as it is to the pilgrim who calls it a land of Gods.

In the spring or summer, fall or winter there is a place interesting in some way where one can go, for an hour's climb up Mt. Nagarjung or a day's excursion to Phurping. Nearer still are the hill of Shoyambhu and the wood of Pasupati. A day or two spent in these centers of Nepalese religious life would enrich one with the knowledge of the country's cultural, social and religious life.

Nature has bestowed her gifts here munificently if not lavishly. At an altitude of 4,500 ft. above sea level there is a temperature that never roasts, unlike 50

miles south, or shrivels you with cold despite the proximity of the world's highest ranges. An encircling chain of mountains, mostly 7000 to 8000 ft. high, under a sky that is clear through the greater part of the year makes the valley an ideal hiking ground.



While the Himalayas could be seen from almost everywhere in the valley, it is from Kakni, about 12 miles from Kathmandu, that it is seen — hundreds of miles, a breathtaking picture. Nowhere else on the earth, wrote an English visitor, could such a magnificent scene be seen.

( 10 )

With its pine trees and cottages and gardens Nagarkot, which reminds some of scenes from Darjelling with combines with its own Scenic beauty with a wonderful views of the Himalayan ranges.

Phurping is famous for its shrine to Kali, the avenger, and for the co-educational boarding school which stands in the memory of the Late king, Tribuvan. En route to Phurping one comes across the legendary lake, Taudah.

Godavari, famous for its cold water spring, lies at the foot of Mt. Phulchok. One of the hot weather resorts of the former prime minister-maharajas, Godavari is the quiet corner in the Valley, far from the madding crowd. The maharaja's building now houses a boy's school.

Tokha at the northern end of the Valley, tucked at the foot of Mt. Shiva-puri, is another place that claims ones attention by the sheer beauty of its pine clad slopes.

During the winter a trip to Simbhanjyang, 50 miles from Kathmandu on the new overland route to the Tarai, awards a wonderful time in the on the new overland route to the Tarai, awards a wonderful time in the snow covered 8,900 ft. high pass- a christmas card picture brought to reality, overnight as if by a fairy's wand.

All the above places with the exception of the last mentioned one are within the bracket of a day's programme of hitch-

hiking. For Simbhanjyang you will have to jump into a truck bound for Amlekh-gung. To this list could be added other places — Gokarna, Sundarijal, Sankho, Pauauti and many more, each with a charm of its own, whether for scenic beauty or local colour.

Those with more time at disposal could plan ambitions week-long trip to Helambu, that wonderful district which captured the heart of all its unsophisicated inhabitants. A visit to Gosaikund will not be a far fetched plan from Tarkeghyang.

Travelling, said Franc's Bacon, is a part of one's education. And nothing beats hiking as the best method of travelling. It is education, recreation and travel; and, for this aspect Kathmandu Valley may be called the hiker's paradise.

The Mind of Man  
(Continued)

a stratum of the collective unconscious mind of the human race. And any research into such realms cannot be dealt with on the basis of merely individual psychology. Such research leads inevitably to the problem of the human mind in toto. And research in this fields is in its infancy. There is a magnificent opportunity ahead for increasing our understanding of the human mind.

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## **LIFE IS ACTION**

**M**en, sometime or other, try to comprehend philosophy of life. But they find themselves into the vortex of delusion, whether the life is action or contemplation, and most of them live without having a notion of the art of living. They pull through like a rudderless boat which floats to and fro and does not come to any destination, except only if it is blown away by the current of wind to some place accidentally. So, if they are to be MAN they must have a clear conception of the question 'how to live'. Indeed, it is a great question as the choice of the mode of life has much to do with the success and happiness in the world. It must be clear whether a life of action or contemplation is the more likely to enable man to make the best use of his life.

There have been, and there still are, cynics to whom contemplation is the whole of life. The typical contemplator is the fellow who takes no part in human affairs and remains unconcerned with the changes of the world. His theory is how well it would be if people take interest in solitude as they do in society. He retires into solitude, absorbed in profound meditation. Such meditation makes man depressed and produces melancholia and distaste of life. The sluggishness crops up and the progress of the world is retarded. It is futile simple to think and not to act. A fellow who only builds castles in the air and does not bestir to achieve some-

— Mr. Shakti Man

thing will not accomplish any worthy object. He is a poor creature and a sad failure in this active world. He will become useless like a knife left unused which, in due course, will get eaten up with rust.

The business of human life is not to lie dreaming on. Life is a struggle. Man must fight out bravely the battle to life, and it is ever what he makes it — a triumphal march or a funeral procession. If any one is miserable he is responsible for that. Man is gifted with a sublime power of which he is bound to utilise properly. His brain is marvellous and by its application he has become the lord of creature though physically he is weaker than other animals. The very fact of holding mastery over the animal kingdom by the use of his brain speaks enough that the activity is essential in life. It makes him alive to the necessity of bringing out his talent and faculties into action. He should not lay stagnant his energy as his life is full of about things of ups and downs. Like the blacksmith who beats out the iron and makes it tough he must set his faculty to work so that he may be able to overcome the evils and difficulties of the world. It is by facing danger that man learns courage and by suffering troubles one learns patience and, in this way his manly qualities are developed. Only the used key is bright. There is an impulse in human nature

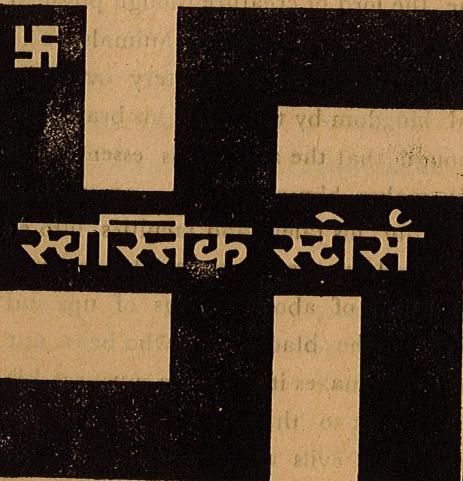
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HAPPY

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## NEPAL FOREST RESOURCES

— B. P. Vaidya  
( Chief Forest Officer )

Government. Forest improvement works were altogether lacking and protection inadequate and in-effective. Birtawalas had their own ways in private forests.

His Majesty, King Tribhuwana, the father of Democratic Nepal, had broadcast to the nation that the country is of the country-men's own and every individual should co-operate with the people to build up the nation. Any national gain or loss has direct bearing on the loss or gain of every one of us jointly or individually. The forest must be managed in the general interest of all the citizens but not to a communal or individual advantage. By the approval of His Late Majesty, the commission system to the forest advisor was abolished, Birta-fores brought directly under Government control but the owners were given a right of 50% on the revenue of this area.

In line with the Democratic principles His Majesty, King Mahendra is to-day playing the role of the architect of National resource planning. Every individual should feel that the plan is of the people, for the people and by the people and therefore, should ever co-operate to make it a success. His Majesty has been pleased to declare Nepal Forest Service as Special Service and launch the six year plan of forest. The long-felt need of a technical head has been satisfied by the

( See Next Page )

The richness of our country can be measured by the proximity and preponderance of the natural resources; the economic status and the standard of the living of the community, however, depend largely on proper utilization and conservation of the forest and soil. The comprehension of conservation is wise use of resources and the 'wise use' signifies the basic principle of sustained yield in perpetuity on the one hand and co-ordinated use of all the available resources to the enjoyment of the people on the other. Forest wealth is renewable, therefore, we must utilise the rotational growth increment, 'interest' to our need, and grow what we might to maintain the growing stock, our 'forest capital'. The balance must be maintained for the progress of the country; any tilt to either side means regress. The role of forest in national total economy is apprehended as the cornerstone of bumper agricultural crops, industry, trade, employment of great many people and elevated standard of living of the nation. Therefore, sound management and wise use of forest resources must be promoted and encouraged throughout Nepal forests for national security and welfare. Tarai forest was and has been commercially exploited since the beginning of First Great War under the guidance of foreign forest experts who were appointed as Forest Advisors to the

## Nepal Forest Resources...

appointment of a local forest expert as the Chief of the service. The forest organisation to-day divides the Tarai forests into five circles, and each circle into three divisions. In the hill, Kathmandu, together with the adjoining district forests, has been constituted into a circle and the extreme western districts Mahakali and Karnali into two sectors. The Divisional forest officers [trained in Dehradun] are in charge of the Divisions, and each circle under qualified Circle Officers. Hill forest would be similarly re-constituted within the plan period. Now the government took possession of all private forests by virtue of Nepal Forest Nationalisation Act of this year. The Government policy underlying the Act is to conserve the forests and meet the need of the people in a more national way. Accordingly, Forest Laws has been framed and passed by the Government. The forest service responsibility would be ensured better with due power and authority for carrying out well-defined duties of every individual in the service, and forestry sense developed in the general mass.

Nepal forest area is estimated to consist of 11 millions acres i.e. about one third of the total land area. Of the total acreage in all ownership classed as commercial forests, about 3.7 m. acres is virtually non-productive, overfelled or inaccessible, and the rest 7.3 m. acres of varying potential capacity.

The present need of the people is about 30 million c.ft. of fuel wood and

some 7 million c. ft. of industrial wood. For better housing literacy and higher living standard of the people, the per capita consumption of industrial wood must be substantially increased to at least 500 pounds. We have scope for that and even for more for all the time, provided a net-work of roads and rides is built to open up the in-accessible stands, the devastated areas re-stocked and sound silviculture practised. The overall receipt from all forest resources is estimated at 7 million rupees of which about 3.5 million rupees is from 3 million c. ft. of timber sold to India. The returns from the aforesaid 40 million c. ft. of timber and fuel-wood and the cash value of grazing, wild life, medicinal herbs and other minor forest products, which nature replenishes continuously under sustained yield management may be over 50 million rupees with the development of forestry enterprise.

Two-thirds of Nepal forests are on the hill and the hill forests are at the head-water of the four important drainages of the country — the Sapti Kosi, Sapti Gandaki, Sapti Gogri, and the Bagmati. Forest is directly connected with the production of ample water and the regulation of its flow.

The potentiality of water resources in the growth of the country is vital, it is the life blood of the nation. Current experience tells us that during rains several cu-secs of water laid in with rich silt has been devastating fields and villages every year; at other time we experience scarcity of

( Contd. on Page 31 )

## A Page From A Teacher's Diary

— Prof. Y. S. Pradhan

The writer once used to teach English in a progressive school of Calcutta, which aims at imparting general education in a healthy and stimulating atmosphere, and maintaining a high standard of academic efficiency with a view to provide ample opportunities for creative thinking. Effort is made to organise the entire programme of the school in the light of the latest educational thoughts practices, and combine the ideas of Eastern Culture with progressive ideas of democratic education in the West. Every teacher there has to maintain a separate diary for the subjects he teaches, wherein he has to mention, besides other things, his method of teaching, his time of approach to a particular subject, and then submit it to the principal. The page intended to be reproduced here is from Method of Teaching Column. The writer does not claim it to be an ideal method of teaching English. But the exchange of ideas among teachers is necessary for bringing improvement in the standard of teaching. If the teachers could find it useful in any way, the writer would deem that its publication did not go in vain. Now begins the extract :—

**General :** Generally, 'Direct Method' is followed and adopted, but, English being a foreign tongue, we cannot cling to it too rigidly. So, 'Translation Method' will be useful sometimes.

**Texts :—** While teaching the Texts, every lesson is selected and graded with

great care. First, the difficult words and phrases are explained with the help of the blackboard, and students note them down. Then they are supplied with the surface meaning of a lesson. In this way, they are made prepared from beforehand to grasp the lineal meaning quickly. As they are of tender age, we have made it a point not to ask them to write the summary of a lesson. Some pointed questions are framed with each lesson — questions which are intended to encourage the children to seek in the passages for ideas. In so doing they must read and re-read, and thereby find that sense of pleasure which comes with increasing grip and growing power. In short, the questions help to give them a taste of the pleasure of real reading. Those questions are put to each student, so that none may be neglected. This practice also brings a greater amount of attention in the class. When the teacher gets a correct reply from a student, then the student is asked to write it down there and then. In this way the entire class is able to write down the answers within two or three days. Then the copies are corrected and returned after correction. Correction is a very boring thing, but as we follow this practice, it does not bore so much. Some remarks are given after

( Contd. on Page 25 )

## Problems of Sports in Nepal

— Mr. Manindra Raj.

THE sports and athletics of Nepal are passing through a very critical phase in its short but chequered history. In a brief span of a few decades it has passed through many ups and downs. But never has its condition deteriorated as it has today. The situation is causing as much anxiety and even the most optimist seems to have lost his faith on the goodness of things. In this light of the situation I would like to say something of the problems that are obstructing the progress of the sports and athletics in Nepal.

The first and the foremost of the many and the varied problems is the prevailing system of education. The present system is based upon an unbalanced, unscientific structure whose foundation is of foreign import and, therefore, unconducive to a growth of national outlook on life. If it has any utility, it has outlived it long time ago. Besides the system itself, the school and college curriculum is unscientific in as much as it lays more emphasis on books and books only, completely ignoring the fact that a healthy body and a sound mind are so interconnected that one without the other is of no use. This emphasis on books has given growth to a biased felling towards sports activities and undermined the importance of sports in the minds of the young people of the country.

Secondly, and no less important, is the socio-economic conditions of the people. Most of us have to live hand to mouth and

the thought of the morrow is a strong deterrent to any inclination towards sports activities which most of us believe demand good and well-balanced diets. Because of this or some other reason an average person has developed a fatalist nature that made him blind to a scientific approach to examine all questions objectively and to enlarge the scope of one's beliefs and sympathies in the light of the truths revealed by an investigation of reality. This lack of critical spirit pervades our whole social fabric which, in effect, has made it an effete body.

The third problem which I can think of is the defective workings of the sports organisations. Recently we have seen the birth of many sports clubs and organisations whose very purpose is to look after the interests of the various games and activities. But so far most of them have been but just in name without any substantial contribution to be worth one's while to note down. Making allowances for their own problems, we cannot but lay most of the blames on their shoulders for the present state of affairs. Their methods of organisation and workings do not wholly meet needs and purposes of the sports and athletics of the country. They are a bunch of inefficient, unenterprising, mean and opportunist persons whose personal vanity and interests are having a freehand, causing much damage to the games they profess to serve. They so far

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Problems of Sports in Nepal

(Continued)

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These problems seem Herculean in nature but a determined and consistant drive, well-intentioned hand, can surely help to restore the confidence of the young people on the benifis of sports and athletics for their and country's well-being.

The Problem of academic freedom  
in Nepal

(Continued)

excluded, have often worked in the direction of inviting even the most unwarranted interference in academic matters from authorities who have never liked academic freedom and have never shown any disinclination to interfere. In point of academic freedom, Nepal to-day presents a disappointing spectacle, the "liberal" opinion inviting interference from authorities and the "liberal" authorities only too eager to interfere.

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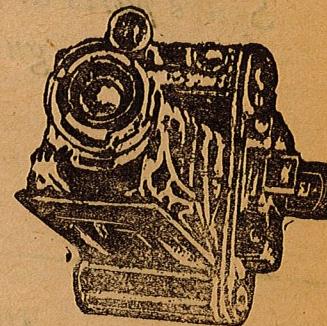
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## FEMALE HEART

— Miss N. Sherchand

Her days work being up, she had come home from school. She was very tired and was just resting after tea when little Nisha came in crying. Drawing the child close she asked, "What's the matter, Nisha? why are you crying, dear?" The little child looked up to her mother's kind worn face with tears in her eyes and with sobs choking her, said, "Mummie, Usha says I am so ugly no one will marry me when I grow big." She felt amused and tears rushed to her eyes but she tried her best to control them. "No, dear, you aren't ugly. You are pretty. Yes, very pretty. You will grow up and become a teacher just like Mummie and of course, so many men will come to marry you". "But, Mummie all the people say Usha is so pretty but they do not say that to me. Mummie, will I grow very pretty when I grow up? Just as pretty as Usha?" "Yes dear. You will look pretty in some one's eyes some day". The little one could not have understood the last sentence but nevertheless went out quite satisfied.

She leaned back in chair and dreamed of the past. She felt carried away by the wings of the memory to those days when the locks at her temple were black instead of silvery. Yes, to those lovely days when she had adopted none of the two children. Neither Usha nor Nisha.

She was not a girl whom people would stare wide-mouthed at, but all the same she was not bad to behold. A friend had introduced her to him. It was only

after a long period that she came to realise that she was under Cupid's spell. By that time the arrow had penetrated too deep to be uprooted. Both of them knew of each other's love but none dare to bring the matter to light. It was only after this that they realised their mistakes. Their parents would not allow them to get married. They were not free to choose their own life partners! But by that time both of them knew that there was nobody in the world they could love more than each other.

But one day the thing they feared happened. A cousin of hers came to know about them and went to tell her parents. The scolding she got became more intolerable everyday so that at length she saw only one way out of it.

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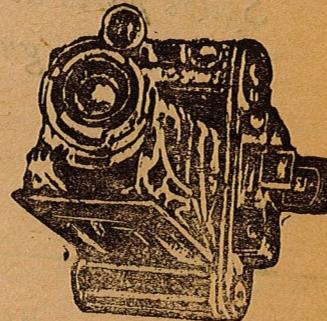
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( Contd. on Page 31 )

( 21 )

## Thoughts Of A Gurkha In Malaya

—S. N. Bahadur

My family in my native cot; O how are they?  
My thoughts are running wild; say, how are they?  
Ragged and beggarish they are; but still I love,  
I love and yearn to see them; O how are they?  
What time I bade them farewell,  
And left and wished them well,  
My babe new-born was on her mother's arms:  
(O how sweet that memory; my heart warms: )  
Tell me. O torrid trees that stand around me dreary,  
Ye who watch me, stengun in hand, yawning and weary.

A dab am I in the art, the art of killing;  
And killed have I a lot,  
Though I know not whom I killed,  
Nor why I killed;  
My conscience pricks and says, "They are not thy foes;  
Thou hast been here in their land to make them foes.  
But 'gainst conscience I have to act. I have to kill.  
Each killing is painful and sends through me a chill.  
My will have I been forced to sell for food.  
Killing them, foodgivers say, is always for the good.

Fie on this life; fie on the art of killing;  
Fie on this finger that pulls the trigger unwilling.  
Fie on this forest that shades my borrowed being.  
Fie on my eyes which bloodshed are seeing.  
Most of all I fie on the tyrant of my land,  
Who is pleased to sell my life to foreign hand.—  
An idler, he surfeits in his mansion high,  
And sends me to die 'neath this alien sky.  
Fie on this Order that thrives on killing;  
Fie on this world itself so long it craves on killing.

## On Leaving Home

—Siddhi Charan

You do know well comrade dear,  
Life is worth a struggle,  
To live undaunted here on earth  
Is all the victory gained.  
Against the onslaughts of adversities  
With sighs and tears upheaving  
March on and on, my darling,  
Dying the monster Death.

I too shall shake off as best I can  
These—Time's unending snares  
And keep alive this flame of Self  
To scare the darkness well away.

The flame may die out as it must  
To it I'd scarce give care,  
All I want is to treasure a memory  
Of how I never gave in.

Translated by Thakur Lal.

## Thoughts of a Gurkha.....

I hate to wait here to kill an unknown brother,  
Fighting, haply, a tyrant of my country's feather.  
Half-fed and half-clad though I be,  
With my fam'ly in my homeland let me be.  
Why have I been wasted here for a pittance to kill? —  
Why, I ask, why, O Lord, much against my will?  
If life means this, let it cease. But, ere I die,  
Give me, O God, a pair of wings to fly:  
I will look my last on my family sweet.  
Before to the gate of Death I hasten my feet.

## THE QUEST OF WINGS

— Shiva Mangal Singh 'Suman'

Imprison me not  
In the walls of the mains,  
Nor lure me with the glitter  
Of the Golden Chains.

We the birds of the boundless expanse  
We can not sing in the cages,  
Our impulsive wings will break and bruise  
Against the golden bars of ages.

We who drink of the running streams  
Still starve and pine.  
The bitter wild berries to us  
Are far sweeter than the dishes divine.

In these fetters of gold  
We have forgotten our flight, our speed;  
It is only in dreams we see  
Our sweeps of swinging meed.

Our ambitions measure  
The limits of the limitless blue,  
Our red beaks like the rays of the dawn  
Pick the pomegranate's starry dew.

These wings casting challenge  
To vast Horizon,  
Would either weave the restless breaths  
Or mould into ultimate union.

( Contd. on Page 25 )

( 24 )

### A Page From A Teacher's Diary —

correction, reminding them of their faults—such as, dirty hand-writing, spelling mistakes, improper use of capital letters and full-stop and so on.

Special attention is paid in speech-training as well. One period has been reserved in a week for the reading of the passage aloud one by one from the lesson which has already been taught in the class. At the time of reading, clarity and distinctiveness are aimed at. The poems are read aloud inside a closed door both by the teacher and taught with special attention to (a) pronunciation, (b) accentuation, (c) intonation and (d) recitation. By this the stock of words, too, definitely increases, and they are also able to let by heart a good number of poems, which by itself is a very desirable thing.

**Grammar :—** We never want that the students should get the principles and definitions by heart. We help the students by the best possible ways to understand the thing. We are satisfied if a student is able to recognise a word as Adjective

or Verb, as the case may be. Because if they are able to do so, they would be able to frame their own definitions as well in due course. It has been found useful too to teach some portions of Grammar by memorising method. Such Portions include conjugation, gender, comparison Adjectives etc. In short, rules are not forced upon the young minds. It (grammar) is taught mainly from the viewpoint of practical utility.

**Translation :—** Good knowledge of words is required for it, but, even more than that, the students must know the systematic arrangement of words. For this the students are advised to find out the subject first of all, then verbs, and then objects or complement. Moreover, we try to co-ordinate the teaching of Grammar and Translation.

**Conclusion :—** Thus, in all matters care is taken to develop original approach in students, and "spoon-feeding method" of ready-made preparation by cramming is avoided as far as practicable.

### The Quest of Wings

( Continued )

I don't ask for a cosy nest  
Nor look for the safety of a shady sight,  
But you ! who bestowed me the wings,  
Don't obstruct the gusto of my flight,  
How will the misty walls of the sky  
Bind my heart abandoned ?

( 25 )

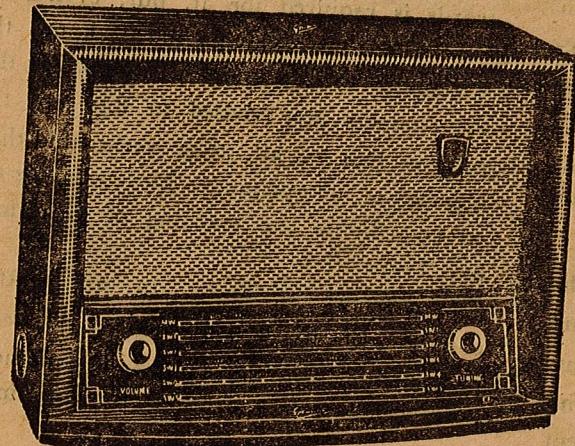
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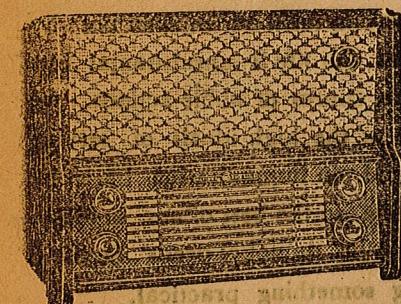
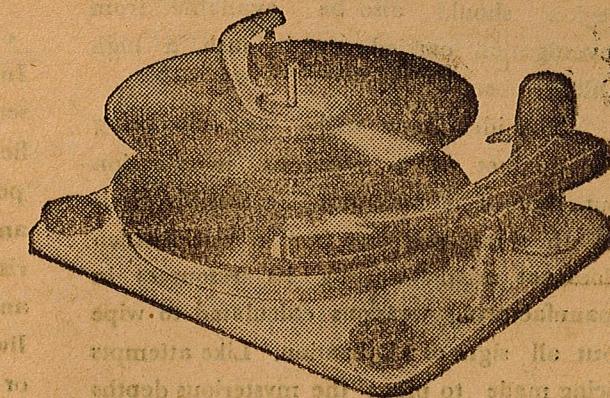
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( 27 )

## The Highest Observatory.....

(Continued)

than those obtained at sea-level. The rareness of the earth's atmosphere at such great altitude should be an added help in the study of cosmic phenomena. More interesting and reliable information regarding the earth's weather conditions in this region should also be available from investigation carried out in such a high altitude observatory.

The idea may strike one as being the product of a vaporous imagination but even if it may not be feasible, it is worth some attention from a world which does not mind wasting its resources in manufacturing weapons calculated to wipe out all signs of civilization. Like attempts being made to prove the mysterious depths of the ocean, at one time thought futile but now realised as of highest usefulness, efforts made towards the construction of seemingly impossible observation posts on some of the highest spots on the earth may not be quite a waste but may someday be richly rewarded.

## PARALLEL

The sky said to the sea —

"I do not marry you,  
You have wrinkles on your cheeks."

"Nor shall I marry you  
Your hair and beard are gray"

( 28 )

## Life is Action

(Continued)

towards progress. Human life abhors vacuum and the will to move onward should not be checked. His higher nature impels upon him heavy responsibilities.

It pains us to see the cooling down of our enthusiasm for the uplift of our Nepal. Inactivity has set in and there has been a set back in our national life. We seem to lie things as they are. If such inactivity persists we shall be changed into a weakling and our nation will decay. So we have to rise up. We must take a hopeful view of life and look upon it as great mission. We must live as a MAN, whether this world is real or not, and we can fulfil our mission not by thinking that our life is unsubstantial but by following a course of noble actions. We must live up to the high ideals of serving our motherland on humanization basis by doing something to the best of our nobility. Let our motto be, 'do noble deeds'. So life is action—doing something practical.

A Panditji bought a car. His friends warned him to be careful of the drivers because they generally change parts. Once, Panditji was going to preside a meeting. Suddenly, he heard a click and ordered the driver to stop the car.

Panditji : "What is this sound?"  
Driver : "Sir, I changed the gear."  
Panditji : "O you bloody, how could you dare to change the gear in my presence? Get out."

Judge : "You say you are not thief, but you admit taking towels from the hotel"

A proud though somewhat addled mother was heard boasting, "My daughter, graduated from Vassar 'quo vadis'."

— J. M. Brown. 'The Saturday Review.'

\* \* \*

Mary : "Who is your favourite author?"  
Mindy : "My dad."  
Mary : "What does he writes?"  
Mindy : "Checks."

— J. Huber "American Girls"

\* \* \*

"Mama, may I go out and play?"  
"What? With those holes in your socks?"  
"No, with the kids across the street."

— R. M. Pittsburgh. "Boy's Life."

\* \* \*

## HE LAUGHS BEST WHO LAUGHS LAST

Thief : "Well, your honour, it was only because I needed some thing to wrap the silverware in."

A Sardarji appointed a qualified and experienced driver for his car. Once there was something wrong in the car.

Driver : "Sir, I want a screw driver."  
Sardar : "Shut up, I cannot appoint more than one driver."

A fat man and a skinny man meet on the street.

"From the looks of you, it looks like we have had a feminine," the fat man said.

"And from the looks of you," the skinny man said, "you look like you caused it."

— B. Mimmons Boy's Life.

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सबै कि सीम को  
सुली, रेस्मी, उनी,  
कपडा \*  
सुपथ मोल मा  
खरिद गरे.  
हामीलाई मेवा गर्ने  
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हलरयोरी राम महादेवराम  
जुध्द सडक.

Gazdar  
B'BAY,2

( 30 )

## Nepal Forest Resources

(Continued)

water for irrigation, power project and even for drinking purposes. How to control our torrential streams, overflow of the river banks and flow has been our problems of growing concern. A Chinese proverb aptly says 'To rule the mountains is to rule the rivers'. Water-shade protection and timber harvesting should be co-ordinated on scientific basis for our subsistence, for the development of Hydro-Electricity, irrigation and betterment of national economy.

Soil is the basis of our life and its stabilization is our ideal. Soil resources once lost is lost for ever and therefore, should be well conserved. On the principles of economic land use and soil capability, some 2 million acres may be de-forested and there-by meet the need of land hungry and for re-habilitation while (Unsuitable for cultivation) should be taken in for afforestation. The distribution of forest cover in this hilly country should be on Topographical basis and not decreased below the existing 30 percent on the whole.

We are rich in national resources, we have bright prospect in life. Our task ahead is to safeguard our Forest, our National Heritage.

## Female Heart

(Continued)

That night as she laid her head on her mother's shoulder and sobbed to her heart's content, she felt more drawn to her than ever before. "Sudha, you must pity our helplessness. You are a big girl now. Who would not like to see their children happy and prosperous in life? Yet, marrying whom you like and marrying out of caste is not allowed in our society. If you marry him, society will reject us in our old age, and then what can we do? No, child, you cannot marry him" She was firm in her speech though her heart bled within, but her daughter gave a firmer reply, "Mother, if I am not to marry him, I will not marry anyone else either."

She knew it was of no use. Her parents were resolved. She went in for higher studies and came out with flying colours. Every one waited anxiously to see her married but marry she would not. But she had a craving for children from her young days. So, in order to satisfy this desire she had adopted two orphan girls, Usha and Nisha. And these girls had brought her a new joy in her life.

She was awakened from her trance by a hand on her cheek. She looked down and there was little Nisha trying her best to reach up to her eyes to wipe away the fast flowing tears.

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( 31 )

Happy

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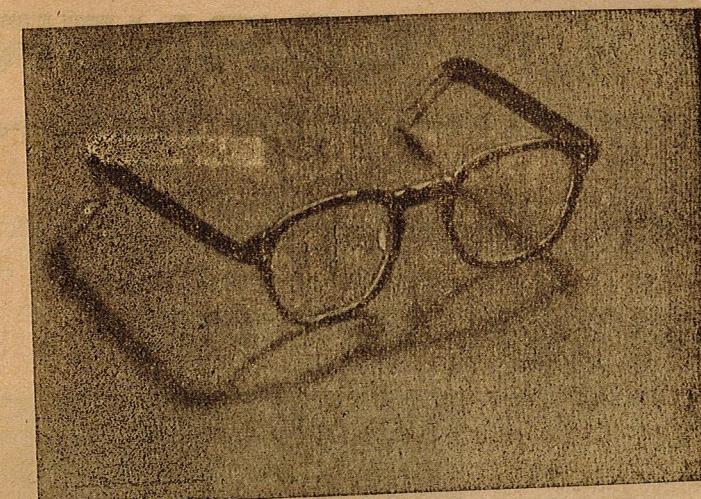
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( 32 )

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( 33 )

## FILM CORNER

### Guru Dutt's PYAASA Is A High Class Successful Film

GURU DUTT Film's PYAASA. Produced and directed by GURU DUTT. Music : S. D. BURMAN. Cast : Guru Dutt, Mala Sinha, Waheed Rehman, Johny Walker, Kum Kum, Shyam, Leela Misra, etc.

*GURU DUTT'S PYAASA* is a proud presentation in Indian motion picture industry. It possesses a powerful story with poignant human appeal, with a most sensual touch and realism in its character. It is a rare work of film art. The entire story is an example of achievement that speaks of the cooperation of many creative minds inspired to render a sincere piece of art, good in all its departments. The credit of this achievement goes obviously to GURU DUTT, the director and the producer of this film, who with all his talent, deserves the wide applause from the public. PYAASA is undoubtly a golden feather added to his cap.

PYAASA is engrossing and most excellent, in every detail. The portrayals are excellent bringing out the full flavour of the story and the drama. The outstanding performance comes inspiringly from Waheed Rehman and Guru Dutt in the title role. Beautifully photographed, Waheed Rehman looks lovely



and displays a delightful personality as well as a fine command of histrionic expression. Mala Sinha has an unsympathetic part, but she puts it over with convincing success. Rehman is excellent as Mala's husband and Johny Walker quite an assert as the poet's humble admirer. The support is excellent.

The lyrics in this film are most pleasing and the songs are very well sung. The music by S. D. Burman is no less. As a whole Guru Dutt's PYAASA is a high class successful film.

### A .V. M. Production's HUM PANCHI EK DAL KE Is A Daring Production

A. V. M. Production's HUM PANCHI EK DAL KE. Produced by : Sadashiv J. Row Kavi. Directed by : Santoshi. Music : N. Dutta. Cast : Master Romi, Satis Vyas, Roop Kumar, Papoo, Ghanashyam, Mohan Chhoti, Murad, Jagdeep, Achala Sachdev, David, Maruti, Amir Karnataki.

A. V. M. Productions HUM PANCHI EK DAL KE is a children film depicting a story which is something new and unusual in the Indian Screen. The Story of this film reveals that unity and dignity of labour among young children promote the broader outlook for them as they grow up and it is a foolishness on the part of the parents to



put a bar to this healthy sentiment of their children.

Novel in the Indian film history and extraordinarily beautiful in its presentation this film without the help of the important female cast may be said to have almost revolutionised the Indian Screen drama. With a clean story full of human values, this picture has come out as the most compact and perfect juvenile film, without the unmeaning glamour that is characteristic of Indian film. In other words, it may be safely said that this is an excellent child picture to be highly praised by public sector

as well as government side.

Direction by Santoshi is much up to the mark and the child actors Satish, Daisi Irani etc. have given lively performance. Music of N. Dutt just goes well with the film. On the whole Sadashiv J. Rao Kavi's HUM PANCHI EK DAL KE is an excellent child picture with songs, dance, humour and juveline revelry, international and humanitarian sentiment in which the perplexing conundrum of international life is subdued to a harmony that calms the spirit and endows it with a more sovereign vision.

## *Editorial Column—*

**B**ijaya, the day of victory stands for the conqueror of the evil over the good. It is internal conflict between these two forces in the world. Nepal is not an exception. The creative force is guiding principles for all mankind in all times, in all places. Nepal takes this message to its citizens first and friends to the outside world, through this magazine VASUDHA.

Our beloved King has given a message to lead the country and the people to the right path of intellectual perfection just to stand in the modern world so that we may be able to take the best of the world and give also our best to them through different kinds of writings.

We have somehow compiled a number of articles, truly representative of Nepalese manner of thinking with touches of individual colour here and there. Of course it is our first attempt, therefore, we do not think it to be complete in every respect. We shall however try our best to improve our product in next issues gradually and give entertainment to our international readers in our own way. The world is watching our movement and we are also similarly watching the world from our own point of view.

We have sincere desire to create a good sensible journalism purely based on three principles (a) how Nepalese pattern of thinking can be made useful to us, as well as to the world (b) how the people of the other parts of the world think about Nepal in the different angles which can be beneficial to

us (c) how Nepal can create a new force of life to the countryman and to the world also that will make some constructive mind in the world of fallacies. It will be too much to say on these above points for beginners like us, none the less, the voice is very strong for us and if we can, may be, of some benefit that will be enough for us and nothing else.

We have taken English language as a connecting link between Nepal and world since practically this language has become an international one. We do not claim for style to be of some good quality yet we are preserving Nepalese styles in two forms which is liked by our readers, in every respect.

Nepal is not only a tourists' paradise but a worthy place for making intellectual exploration and experiments in language, natural wealth like minerals, drugs, plants, waterfalls, natural gas etc. with mountaineering, religious, studies, collection of curios, study of temples reading of manuscripts, analysis of distinct Nepalese social pattern and host of many things. We shall welcome to offer our best co-operation to those who are interested in Nepal. They may kindly refer to us directly if they so desire.

We regret for insufficiency in publishing this magazine which might have occurred beyond our per-view. At the end we offer our thanks to all who have directly or indirectly helped us to bring this magazine out in general, and we hope to get constant help in future also.

## **COMING Very Shortly at JAINEPAL CHITRAGHAR**

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*Guru Dutt's*

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It is that Pyaasa — now comes at Kathmandu with pledges and beauties of its own — quite different from other — quite new in its Creation.

*Starring :—*

*Directed & Produced by*

**Guru Dutt**

*Music by*

**S. D. Burman.**

**Guru Dutt.**

**Waheeda Rehman**

**Rehmuni**

**Mala Sniha**

**&**

**Johny Walker**